

Bali OF7
Nias OD11
Land Dyak OC8
Makassar OGG

[208 cont.]

boy and a girl are born at the same time, it is a calamity, not only for the parents, but for the village; it is a curse for the Sudra and Wesja, but a blessing for the Brahmana and Satriya, even for the whole country. If twins are born to a reigning sovereign who is a Wesja, it puts him on a level with the Brahmana and Satriya.

A twin birth of both sexes among the Sudra and Wesja is called manak salah = sinful birth, and the children are called kẽmbar salah = sinful twins. Immediately after the birth of twins, the mother and her newborn children are driven from the village and are condemned to stay outside the central part of the community for three months, preferably in a temporary dwelling near a graveyard. Only at the end of this period and after the proper offerings have been made for them may they return.

Twins of both sexes born among the Brahmana and Satriya are called kẽmbar buntjing = betrothed twins. In former times it was the custom to let them marry each other when they reached marriageable age (1). Among the Niassans twins are always

1. Tijdschrift v. Ind. T.L. en Vk.,
Vol. XVIII, pp. 164-166.

regarded as a calamity and are killed immediately; the parents are considered unclean [209] for a full year (1). Among the

1. Durdik, Geneesk. Tijdschrift v. Ned.
Ind. 1881, p. 262.

Dajak of the western division, more specifically among those of Matan, Simpang, and Soekadana, twins of the same sex are a favorable sign, but twins of mixed sex are an ominous sign. The boy must be given to the sovereign as a slave (2). Such a surprise

2. Tijdschrift v. Ind. T.L. en Vlk.,
Vol. XI, p. 24.

M [209 cont.]

● 845 is also less welcome to the Makassarese and Buginese. The former call it kamborá emba, the Buginese dinru ulawang, both meaning twins and adultery (3). It is even worse among the

3. Ind. Gids, 1882, Vol. I., p. 62.

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Igorot. The last-born child is given to anyone who will take pity on it. If there is no one who wants it, then it is strangled or buried alive. Similar regulations exist on some of the South-eastern and Southwestern Islands (4), but as a rule twin births

4. Blumentritt, op. cit., p. 27.

there are regarded as favorable signs (5).

5. Riedel, de Kroës- en sluikharige rassen, op. cit., pp. 126, 238, 264, 327, 392, 454, 468. For other peoples, cf. Ind. Gids, 1882, Vol. II, p. 593. Van Hasselt, Tijdschrift v. Ind. T.L. en Vk., Vol. XXVI, p. 591. Ploss, Das Kind, Vol. II, p. 265 ff. Post, Bausteine, Vol. II, pp. 119-120.

c. Abortion (6)

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6. Note 2, p. 123, also applies to this chapter. I have limited myself to only the essential matters, which should be sufficient for the purpose of this work. For further information on this subject, one should compare the reference given in my essay, "Plechtigeden en gebruiken uit den cyclus van het familieleven der volken van den Ind. Archipel [Cereemonies

[635 cont.]

776 A consequence of the latter is that the belief in good and evil spirits is also found among the Buginese and Makassarese. They are referred to by a few general designations that were adopted in former times from the Hindu-Javanese. Generally speaking, the tutelary spirits are called rewata in Makassarese, dewata in Buginese, the Hindu-Javanese dewata, the Sanskrit devâta. Another category is called sangiyang, the well-known Hindu-Javanese sanghjang. Among them Sangiyang Sarri, the same as Dewi Sri, deserves special mention. She is the spirit of the rice and is identified with it.

At the head of the spirits stands Batara Goeroe = Siva, often simply called Batara, who, as the name indicates, is likewise of Hindu-Javanese origin.

754 Among the evil spirits--popokang among the Makassarese, pappo among the Buginese--a primary role is played by those whose heads wander around at night while the trunk remains in bed. Here they are always women. If there is a woman at court who is thought to be a popokang, she is immediately made a slave and sentenced to pound kemiri continuously as a means of preventing her from going out at night and doing harm. Besides these, there are the pontijana, the spirit of women who died in childbirth. If a woman dies in childbirth, an egg is put under each of her armpits, her hands are pressed tightly against the body, and some needles are stuck inside her clothing.

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845 We shall not discuss the other spirits, because they were already mentioned in the general sketch.

769 [636] The worship of the souls of the deceased deserves
775 special consideration since the sanctity of the crocodiles, which
825 is found in many places on southern Celebes, is connected with
782 it. It is believed that the souls reside in these animals after
824 death. In the eastern districts, in Boeloekoempa, eels are regarded in the same way. Like the crocodiles, at the sound of metal cymbals, they come on land and feast on the chicken-
782 drumsticks that are given to them, especially by women who
776 yearn for the joys of motherhood. The most peculiar worship on